

# A SERMON

preached on Sundaye,  
being the. 17. of March

Anno. 1577. at S. Alpheges  
Church within Creplegate in  
London, by William Fulke  
Doctor in Divinitie.

Seene and allowed, accor-  
dyng to the order appoynted in  
the Queenes Majesties  
Injunctions.



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for Lucas Harryson,

22 AUG 1862

proceed on Tuesday

being 12.17.9

ago 12.17.9

of 12.17.9

12.17.9

12.17.9

12.17.9

12.17.9



12.17.9

12.17.9

12.17.9



To the Right worship-  
full M. Robert Foorth

of Butley in Suffolke

Esqwyer.



Our good  
wyl towardes mee re-  
stified by  
many bene-  
fites (right  
woorship-  
fuller) hath

many wayes deserued that I should  
shewe my selfe thankfull vnto you  
for the same. But chiefly your great  
loue of the Gospell, ioyned wyth  
many godly vertues accompany-  
ing the same, procureth the loue  
and good will not onely of such as  
haue tasted of your beneuolence,  
but also of manye other which  
knowe you not in person, wherby  
both thanks is given to God by

A, ii,

many

*The Epistle Dedicatorie.*

manye for your godly zeale and prayers to him are made for your encrease therein, and preferuance vnto the ende. And for a publike signification of my good wyll and thankfull mynde towards you, I haue thought good to present this Sermon vnto you, which by great importunitie of diuers of my godly friendes, I was constreyned to put in writing, nothing doubting but you wil accept it as thankfully, as it was ment of mee duetifully.

**The** Lorde preferue you and all yours in his feare, with increase of godly worship in this lyfe, to the rewarde of eternall felicitie at the commyng of our sauiour Christ, which you with al the children of God, both loue & pray for, to who be all honour and glory both nowe and euer.

*Your worship to commaunde  
the Lord William Fulke.*

**A Sermon preached  
on Sunday, being the 17. of**

**Marche, Anno. 1577. at S.**

**Alpheges Church within**

**Creplegate in London, by**

**William Fulke, doctor**

**in Diuinitie.**

*Galat. 4.*

**Uers. 21** Tell mee you that wyl be vnder the Lawe, doo yee not heare the Lawe?

**22** For it is written that Abraham had two Sonnes, one by a bōdwoman, and one by a free woman.

**23** But he whiche was of the bondwoman, was borne after the flesh: and he whiche was of the free woman, was borne by promise.

**24** Whiche thinges are figuratiuely vnderstoode. For these are the two Testamentes, the one from mount Sinay, begettyng vnto bondage, which is Agar.

**25** (For Agar is the mount Sinay in Arabia, and answareth to that Ierusalem which is nowe,) and is in

**A.iii.**

**bondage**



## In Adorned and fruitful Sermon

bondage, with her children.

26 But Ierusalem which is aboue, is free: which is the mother of vs al.

27 For it is written; Reioyce thou barren that bearest no chylde: breake forth and crye, thou that trauiaylest not: for the desolate hath many mo chylde then shee which hath an husbnde.

28 Therefore brethren, wee after the maner of Iaac, are children of the promise.

29 But as then he that was borne after the flesh, persecuted hym that was borne after the splyte, even so is it nowe.

30 But what sayth the Scripture? Put out the seruaunt and her sonne: for the sonne of the seruaunt shall not be heyre with the sonne of the free woman.

31 Then brethren, wee are not children of the seruaunt, but of the Free woman.

After

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After that the Apostle hath by many pithie and substantiall reasons proued the abrogatiō of the Lawe, and the Iustification of man by fayth on-  
ly in Christ: Now dooth he in this Text by the example of the two Sonnes of Abraham, describe and set forth before theye eyes, the state of both sortes of men, as wel them that seeke to be iustified by their own woorkes, as of them that trust only in the mercy of God. His purpose is not by this comparison to proue eyther the abolishing of the lawe, or the iustification by fayth, for that he hath done plentifully before, but onely to shewe the Galathians what they shall gayne, if they proceede as they beganne, to lay vpon them selues the vnnecessary and vntollerable burden of the lawe, namely the rewarde of Iſmael, that is, too bee banished from the Church of **GOD**, and the Heauenly inheritaunce:

A. iiii,

whereas

## A learned and fruitfull Sermon

whereas they that wyl obteyne the inheritance with Isaac, must become as hee was, altoogether Children of the promise.

And firste of all hee imputeth their error too ignoraunce: Come of, sayeth hee, and Tell mee, you that will needes bee vnder the Lawe, when you neede not, doo you heare the Lawe: doo you knowe the Lawe: as though hee shoulde saye, I see verily, that you are ignoraunt of the Lawe, although you woulde neuer so fayne bee vnder the Lawe: for if you knewe the Lawe, and whyther it woulde byynge you, and from what it woulde hynder you, doubtlesse you woulde not be, so ready too take the poke vppon you. You imagine too gette freedome by submytting your selues vntoo the Lawe, but that is the berry waye too byynge you intoo perpetuall bondage. You haue an eye too rewarde, when you seeke too meryte, but whyle you seeke too haue it by deserte, which you can not, you leese it, beeing offered by gyfte, which you myghte atteyne. And all thys commeth, bycause you knowe not the Lawe, for no man wyl wyttingly and willingly depyue hymselfe of rewarde,  
and



preached by D. Fulke.

and thruste hymselfe intoo eternall thral-  
dome. See therefore what cometh  
of ignorance the Mother of Popyshe de-  
votion, and of all error and superstition,  
false Doctrine, and Idolatrie.

The Papistes are wyle in theyr gene-  
ration, when they will not haue the people  
too knowe the mysteries of their owne  
Popishe Religion. For I am perswa-  
ded, that a great number which nowe con-  
tinue in blyndenesse, if they dyd see that  
which they handle in the darke, they would  
repent that euer they touched it, yea, they  
would detest it as much as he that for lacke  
of lyght putteth a toade in hys bosome,  
in steade of a hynde, or which taketh bp  
dounge in steade of goulde, or drynketh  
Poyson in steade of Wyne, when hee  
seeth howe hee hath beene deceyued.

And therefore I maye saye too them, as  
the Apostle dooth too the Galathians.

Tell mee, you that long too bee vnder  
the Pope, doo you knowe what Pope-  
ry meaneth? Doo you knowe whyther it  
wyl carpe you? I am perswaded, if  
you knewe, a great number of you would  
soone haue doone with it. But alas howe

A. v.

shoulde

## A learned and fruitful Sermon

**Iohn. 4.** Should you knowe : Your masters hold best  
you should not knowe , fearing you would  
not follow them , if you sawe whither they  
led you. And of vs you will not learne , for  
so your masters teache you to worship you  
wote not what, and wilfully to refuse all in-  
struction , whereby you myght be learned  
to worship God aright : Howbeit this is  
most true, thinke of it as you will, The ende  
and drift of Poperie is to carpe you from  
Christ, and so from God , vnto whom there  
is no access but by Christ. For that I may  
bring so many cōtrouersies as are between  
the Christians and the Papistes into one,  
what other thing doo wee strue for in all  
our preachings, but that Christ onely should  
be our perfect sauour & redeemer : What  
other thing is sought throughout al partes  
of Poperie , but that Christ onely shoulde  
not be our King , Sauour , Redeemer,  
hygh Priest, sacrifice and propiciation for  
our sinnes, mediator and aduocate, and his  
worde our onely sufficient instruction : But  
that the Pope, the Masse , our owne me-  
rites, the merites of Sainctes and inuoca-  
tion of them, Popishe ceremonies, traditi-  
ons, counsels, decrees and decretals, par-  
dons

preached by D. Fulke.

Idols and Images, & such like, must needs challenge no small portion of that honour and glory, which the holy scripture maketh proper to God and our saviour Christ alone. Salvation be ascribed to him that sitteth vpon the throne of our God, and to the Lambe. It is the voyce of all them that are saved by Christ: And therefore all the Angelles of God, and all the creatures of God, ioyne with them in confessing, that al blessing, glorye, wisdom, thankesgiving, honour, might, and power ought to be ascribed to hym for euer and euer. Consider this you papistes for your owne benefite, learn to knowe what poperie is, before you determine to dye therein. And as in this general controuersie I haue called the papistes to knowledge and consideration of their owne groundes and principles, so might I runne through euery particular error of theirs: But one or two may serue for examples: Tell me yea that you would eat the naturall body of Christ in the sacrament, doe you knowe what absurdities doe followe of it? Do you thinke it a goodly matter to receiue the body of Christ into your mouthe. But if you had wit, you  
would

Apoca. 7. 10.



## A learned and fruitful Sermon

**John. 3. 17.** woulde thinke it muche better to receiue  
Christ into your hartes, and so to receiue  
him, that he should neuer depart frō thence,  
for he dwelleth in our hartes by fayth.  
And so doo wee teache men to receiue the  
body of Christ by fayth, that he may dwell  
with vs for euer: Whereas they that teach  
you to receiue the naturall body into your  
mouthes, giue no more to sayth, then to in-  
fidelitie: for wicked men, as they saye, re-  
ceiue the body of Christ as well as the good-  
ly: you will say, yea, but it carperth not with  
the wicked. No more it doth with the faith-  
full by your owne doctrine, for you haue not  
yet determined howe farre it goeth downe  
into the stomacke of man, nor howe long it  
abydeth, but you all agree, that it abydeth  
no longer then the fourmes of breade and  
wyne remaine vncorrupt, which is not  
long after they come into the stomacke: but  
this is not all the absurditie that followeth  
of that eating. For whyle you streine the  
body of Christ into so small a compasse, and  
multiply the same into so manye places,  
what else doo you, but overthrow the truth  
of his naturall body: Which if it be not  
like ours in all things, except sinne, then

could

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woulde it be no redemption of our bodies.  
Then haue we no hope of resurrection, nor  
assumption into heauen, which is grounded  
vpon the truth of this naturall body, being  
fleshe of our fleshe, and bone of our bone, in  
which our nature he suffered death, rose a-  
gaine, and ascended into heauen for vs.  
But I may not stand vpon these matters.  
Tell me you that woulde sayne heare your  
olde Latin seruice, doo you knowe what it  
was: Clerly a great part of it was such  
as you woulde bee ashamed to heare it in  
Englishe. But if it had bene nothing else  
but the Scriptures of God, and godly  
prayers, yet the Apostle in his Epistle to  
the Corinthians telleth you plainly, that  
heyng in a tongue vnknown, it were noe  
meete for the Church of God. But to leaue  
the Papistes, and returne to the Galathi-  
ans: Tell mee, sayth S. Paule, you that  
would be vnder the lawe, doo you heare  
the lawe, or haue you read the lawe: &c.  
As if he should say, take no herde what men  
beside the booke teache you of the lawe, but  
looke to the lawe it selfe. The false Apo-  
stles would haue bozne the Galathians in  
hand, that they must topne the observation  
of

## A learned and fruitful Sermon

of the lawe with the sayth of the Gospells  
They woulde not bring them altogether  
from Christ, but they woulde match the ce-  
remonies of Moyles lawe, with the sayth  
of Christ. Wherefore the Apostle wylleth  
them to looke what the lawe sayth, and not  
what these counterfeyt lawyers sayde. He  
willeth them to examine the lawe, whether  
it admitteth or alloweth any such mixture  
as they woulde bring in, or no: The lyke,  
and in a manner the same controuersie, wee  
haue nowe with the Papistes, sauing that  
the Papistes as verie Antichristians, are  
worse then the false Apostles. They agree  
both in this, that they ioyne workes wth  
Christ, meritis with mercy, man with God,  
in the meane of our saluation: but herein  
the false Apostles were lesse hurtfull, that  
they ioyned the workes of the lawe which  
God himselfe required, the Papistes ioyne  
workes of Supererogation, which are such  
as God neuer commaunded, and preferre  
them as much more meritorious, then any  
workes which God hath prescribed. They  
both agree in this, that they place righte-  
ousnesse in the obseruation of Ceremonies:  
but the Papistes are more blasphemous  
then



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then those false Apostles. For they, although they placed righteousness in Ceremonies, yet it was in such ceremonies as God himselfe appointed to be observed for a time: but the Papistes place iustification in ceremonies which were neuer of Gods institution: for Circumcision, the passouer, with other sacrifices, and rites of the olde Testament, had God for their Author: but holy water, holybread, Pilgrimages and such like, had neither God nor good man for theyr founder, but came from Antichrist the enemye of GOD and Christ.

And therefore you that would be vnder the Lawe, looke well to your footing whether you stande vpon good ground, for if righteousness come by the Lawe, then cometh it by suche deedes onely as the Lawe commaundeth. And if a man may be iustified by obseruation of Ceremonies, they must bee such Ceremonies as GOD hath required, when euen of those which he hymselfe required, beeing doone otherwise then hee meant them, hee saith: Who

Esay. i. 12.

hath required these thyngs at your handes: At whose handes doo you looke to receiue the reward of righteousness: is it

not

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not of hym that hath taught you the rule of  
ryghteousnesse: Therefore if you wilbe iu-  
stified by the Law, looke what be the woꝝ-  
kes & Ceremonies of the lawe & keepe the,  
for god hath not promised the reward but to  
hym that obserueth them. The man (sayth  
hee) that dooth them, shall lyue in them.  
Geue not eare therefore too the Papistes,  
but geue eare too the Lawe, if you hope  
too wyne reward by obseruing the lawe.  
And especially in that poynt, wherein the  
falle Apostles of Saint Pauls tyme, and  
the falle Apostles of our tyme, agree, that  
is, ioyning mans merit with Gods mercy.  
Tell mee, you that refuse too bee cleerly set  
at lybertie from the bondage of the Lawe  
by Christe, and wyll needes bee vnder the  
Lawe, doo you know the Lawe: Can you  
tell whether God wyll allowe suche a mix-  
ture, or no, of woꝝkes and grace, of mer-  
cy and merits: If the condition of the lawe  
will beare suche a medley, no man forbid-  
deth you, but that you maye seeke righte-  
ousnes where it may best bee founde: but if  
the condition of the Lawe bee so streight,  
as it will admit nothing but a perfect ob-  
seruation in him that shall haue the reward,  
why

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Why will you seeke too establisth your owne  
righteousnes, and so void your selues cleane  
of the righteousness of God in Christ: And  
so whyle you wyl bee iustified both by  
Christe and by the woorkes of the Lawe,  
you shalbee iustified neyther by Christe,  
nor by the woorkes of the Lawe. For the  
Lawe can abyde no transgression, nor the  
grace of Christ any satisfaction. And yet  
there is perfect righteousness in the obser-  
uation of the law: And a mā is iustified by  
faith, without the woorks of the law. Where-  
upon the devils sophistrie concludeth, that  
if iustification be by either of these meanes  
by it selfe, much rather it must be whē they  
are both ioynd together. Wherefore wee  
must see whether they may be ioynd toge-  
ther, or no. Let vs therefore first heare the  
lawe. The lawe in deede is a perfect rule  
of righteousness to iustifie, not the hearers,  
but the observers: The man that dooth  
all thinges commanded by the Lawe,  
shall lyue thereby, that is, by his ryghte-  
ousnesse hath deserved eternall lyfe. But  
here is a perfect obseruation requyred, or  
else no ryghteousnesse obteyned, no life de-  
served: for curled is hee that abydeeth not



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in all the preceptes of the lawe to doo them. So that here appeareth a double condicion annexed to the lawe. The one is an absolute and perfecte obseruation required of them that shall be rewarded: the other euerlasting curse and damnation threated to him that hath transgressed. By which it is most euident, that the Lawe and the Gospell, grace and woorkes, merite and mercye, bee of so contrarie nature, as it is impossible they shoulde bee ioyned together in the atteyning of eternall saluation. One transgression if there were but one in a mannes whole lyfe, and that neuer so small, yet such is the rygour of the lawe, as it barteeth vs from ryghteousnes, and maketh vs subiect to the sentence of Gods curse. Now let vs on the other side consider the Gospell, and see whether that admitteth any mixture of deedes of the Lawe. By the Gospell we are assured, Ephes. 2. that wee are saued by grace: but grace is a woorde of such freenesse, as it ceaseth to bee grace, if you adde anye thyng to it. If it bee of woorkes) sayth the Apostle) then is it not of grace, and if it bee of grace, then is it not of woorkes: for  
grace

preached by D. Fulke.

grace were not grace, if it were not free. And it coulde not bee truely sayde, that we are iustified freely by his grace through the redemption of Christ Iesus, if anye thyng in the worlde came in place of satisfaction besides the redemption of Christ Iesus. But let vs heare what the lawe sayth : It is written in the lawe (for so are all the fyue bookes of Moyles accompted) that Abraham had two sonnes, one of a bondmayde, another of a free woman, the one called Ismael, the other named Isaac. Ismael was borne of Agar the Egyptian, which was a bondwoman, Isaac was borne of Sara the wyfe of Abraham, which was a free woman : such as Agar the mother was, such was Ismael her sonne, and Isaac was free, as his mother Sara was. Rom. 3.

Fyrst wee must obserue here, that this comparison is altogether within the familie of Abraham, that was a fygure of the Church of G. D. D. And therefore wee muste not seeke Ismaell and hys posteritie among them that are altogether wythout the Church, and professe open hatredt agaynst the same:

B. ii.

But

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But euen in the bosome of the visible Church, euen in the family of Abraham, those that professe themselves to bee the sonnes of Abraham, that is, the sonnes of God, and occupie no small roomes in the Church, but euen the highest ostentimes, as Ismael for a season beyng the first bozne of Abraham was accompted as the heyre of Abraham, and so the most principal person in all the houtholde. Wherefore if we wil at this day know who be the Ismaelits, we must not looke to the profane nations of the Turkes and miscreantes, that openly despise the Church of God, but euen to those that make the boldest and lowdest clayme to be heyres of the Church, euen the Papistes. They haue their profession, so had Ismael, they haue their tytle, so had Ismael, they stand vpon their prerogatiue, and so dyd Ismael. They will haue a place in the familie of Abraham, yea they wll thrust out Isaac. They claime (they say) by the elder tytle, to be heyres of the Church, yea they weene they haue the Church it selfe in possession. And here it is maruclous howe they swell and stande vppon typtoes, if you seeme to allowe them any place



preached by D. Fulke.

at all in the Church, though it be but in the Belfrey, they will streight way perke vp into the Chancell. But softe a whyle my masters, we allowe you no other place in the Church of God, then that which Ismael sometymes occupied in the familie of Abraham. And that in deede was no base roome in outward appearance, and in the iudgement of men. For who was thought to be the heyre of Abraham for sixtene or seuentene yeeres, but Ismael, the eldest sonne of Abraham? You, who seemed to haue more right vnto the inheritance of Abraham, then he that had the prerogative of the first begotten. But all the sonnes of Abraham are not the heyres of Abraham. For it is wrytten: In Isaac shall thy seed be called. Wherefore we must not regard who maketh clayme to the inheritance of Abraham, but who is rightly begotten to be the heire of Abraham: for a bond man is capable of no inheritance. And the child is accompted in the ciuill law, of such condition as his mother is. Therefore Ismael being borne of a bond woman, hath no iust tye to be the heyre of Abraham, though he pretend to be his eldest sonne. And he that

B.iii.

was

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was borne of the free woman, though hee were younger by many yeeres, yet by the prerogative of his free birth, became the heire of Abraham his Father. Therefore if the Papists and all they that seeke to be iustified by their workes, be proued to be the sonnes of the bondwoman, it will not helpe them any thing in the world, that they haue of long tyme bene accompted as principal members of the familie of Abraham: for it will fall out in the ende, that they shall be found no better then Ismaelits and Agarynes, and haue the same rewarde that Agar and Ismael had.

We haue heard now, that Abraham had two sonnes, of which, the one only was his heire. And now let vs see why Ismael being the naturall sonne of Abraham, & the first borne, was not the heire, either before Isaac or at leastwise ioyntly with him: here in deede standeth all the matter of controuersie, although there be two sonnes, why there is but one heire, but it is soone answered, because there is but one way to come to the inheritance, and that is onely by promise, only by mercy, only by fayth. So the cause now followeth, why Ismael could not be Abrahams

brahams heir, and only Isaac was: because  
 Ismael was bozne after the flesh, and Isaac  
 was bozne by promyse. The inheritance  
 depended wholly vpon the promise, and the  
 promise altogether vpon the grace of god.  
 Therefore he that was bozne after the pro-  
 mise, was the heire, & not he that was bozne  
 after the flesh. But this at the first view, see-  
 meth to be straunge, why S. Paule shoulde  
 say, that Ismael was bozne after the fleshe,  
 & Isaac by promise. Whereas there seemeth  
 to be no difference, but that Isaac was born  
 after the fleshe, as Ismael was, for he was  
 conceived after the maner of al the worlde,  
 as Ismael was. It is the only priuiledge of  
 our sauour Christ to be cōceiued by the ho-  
 ly ghost. Wherefore Isaac might be thought  
 to be bozne after the flesh, on the other side it  
 seemeth that Ismael was bozne by promise.  
 For Abrahā was not moued by fleshly lust  
 to take Agar to his wyfe, but by the sugges-  
 tion of Sara, that he might haue an heyre of  
 the promise. Why should not Ismael then  
 (whose byrth was sought by so good an in-  
 tent) bee saide to be bozne after the pro-  
 myse? And wherefore should Isaac bee de-  
 myed to be bozne after the flesh, whē he was



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conceyued and bozne as Ismael and all other men are ? But let vs heare what the Apostle sayth : He that was borne of the bond woman, was borne after the fleshe, and hee that was borne of the free woman, by promise. Nowe let vs see howe Ismael was bozne after the fleshe, & Isaac by promise. If we looke to the conception of Ismael, we shall see nothing in it, but carnall and fleshly, not only because it was altogether according to the course of nature: but also & chiefly because this deuise of Sara, wherunto Abraham consented to beget children of Agar, though it seemed to come of a good intent, yet was it altogether carnall and fleshly. But God woulde haue mans deuise to haue no place in the Natiuitie of Isaac, because he should be a ryght figure and patterne of them that are heires of the promise. For thus the case stood, God had promised to Abraham to giue him the lande of Canaan, and to his seede, which shoulde be as the starres of heauen, and as the sande of the sea innumerable, that hee should be the father of many nations, and that in his seede all the nations of the world should be blessed.

Nowe

preached by D. Fulke.

Now Abraham beleued this promise of God, and it was imputed to hym for righteousness, but whyle he contynued stedfast in this fayth, God seemed too suspend of long tyme the performance of hys promise, for Abraham waxed old, Sara was both olde and barreyne, so that all hope of Childzen betweene them seemed too be cut of: at laste, thys deuyle came intoo Saraes head, that Abraham shoulde take Agar the Aegyptian her bondemayde too wyfe, and so of her shoulde begette Childre that shoulde bee heyres of the promise. No doubt her ende and purpose was to obteyne that which God had promysed, and in suche respect and none other, dyd Abraham agree too her deuise. And here we see what good intents are, if they be not directed by Gods woorde. For surely the intent of Abraham & Sara in this matter, was exceeding good: but theyr mean which they had deuised, was starke nought. For it was altogether beside the word of God: it proceeded not fro the spirit of God, but fro the spirit of man, fro flesh and blood, and therefore it was a mere carnall and fleshely deuise, & although it hath a shewe of great godlynes, yet is there no

B. b.

sparks

A learned and fruitfull Sermon  
spark of godlines in it, for it proceeded not of  
faith, but of infidelity: for although Sara be-  
leeued the promise of God to bee true, yet she  
thought it could not otherwise be performed  
but by this carnall devise of hers: she would  
helpe god to perfourme his promise, whē she  
thought he was slack in perfournāce, & saw  
more & more difficulty to grow dayly by the  
age of Abrahā encreasing in weaknes & old  
peares, vnapt for generatiō, & such are al the  
deuises of mē, by which they sek to obtēin the  
promised inheritāce of the kingdom of heauē  
they be altogether carnal & fleshy, & procede  
ōly of infidelity. For why do they sek to adde  
any thing of their own to the most free & gra-  
cious promise of god, but that they doubt ey-  
ther of his strength or goodwill to perfourme  
that which he hath promised: & therefore they  
wil help the one w laying to the shoulders of  
their own strēgth & the other they wil procure  
by cōmending the dignity and worthines of  
their owne persons, as though God were not  
thoroughly wel pleased in his only begottē son  
our Lord & saviour Christ. By this that hath  
been said, I trust you do now vnderstā, how  
Ismael was born after the flesh, namely that  
in his conceptiō & generatiō, there can no-  
thing be cōsidered, that is heauēly & spiritual,  
but



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but altogether natural & carnal. For notwithstanding standing ther was an intēt & purpose to beget an heir of the promis, yet euē this intēt & purpose, being gouerned by a carnal & fleshly deuise, proued nothing els, but an earthly, carnall, & fleshly matter. Wherefore he that was borne of the bond woman, was borne altogether after the flesh. Now let vs see how Isaac was borne by promise. Isaac was born of Sara the free womā: not by her carnal deuise as his brother Ismael was, but by faith in gods promise. For Abraham was now old, & past the strength of begetting childrē, Sara was both old & barren, here nature had denied thē children: flesh & blood had denied thē childrē: humayn reason had denied thē childrē. Therefore the childe that was now conceived and borne, came altogether by promise of God, & not by strength of man. Abraham waxed nowe strōg in fayth, though weake in body, & considered neither his own body as good as dead, nor the dead wōbe of Sara his wife, but only beleued that he which had promised, was al so able to perfourme it. And Sara by faith receiued strength to receiue seed, & brought forth a son when she was past childbearing & barren, bicause she compted him faithfull, which had promysed so, that the whole woork in

Ebru, 11. 12

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the conception and birth of Isaac, was proper to God, and not to man, and so dyd the whole prayse redounde to God, and not to man. For Abrahams body beyng now as good as dead for age, receyued new strength for generation, as if he had been restored from death to lyfe. Sara, beside her natural impediment of barrainnesse being taken away, whiche kept her from bearyng of chyldren when shee was young, beyng nowe nyentie yeares of age, was endued with newe strength to conceiue Isaac, and therefore here is nothing of mans strength or wisdom in Isaacks natiuitie to be considered, but onely the perfourmance of Gods promise. And therefore God onely deserved to haue al the prayse. Whereas if Ismael shoulde haue inherited the promise, the least portion of the prayse shoulde haue been geuen to God. For nature shoulde haue had one part, because Abraham although he were old when he begate Ismael, yet he was not so olde, that he was past the strength of generation. And as for Agar, shee was lusty, and in the flower of her age. What singular prayse shoulde God haue had in this cōception, other then

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In all naturall woorkes: But the chiefe parte of the commendation, shoulde haue been challenged by the wysedome of man. For if this deuise of Sara had taken place, howe muche thinke you woulde shee haue pleased her selfe in that witty inuention: And Abrahams diligence and indeuour to put in practise this inuention of theirs, might haue been thought woorthy of no small cōmendation. And in Ismael the title of Firstbegotten, woulde haue thrust in it selfe, for some dignitie and portion of glorie.

Amongest these matters, euery one setting forth it selfe as woorthy of the prayse, I pray you howe small a pittance shoulde haue been leaft for the promise of GOD: And as you see it here in the patternes, so is it moste clearely to be seene in them that followe these patternes. Whereby the Papistes shewe them selues most playnly to be after Ismael, chyldren of the fleshe, the naturall sonnes of the bondwoman, borne after the fleshe. For that they may be heyrers of the promyse, they ascribe somethyng to nature, somethyng to mans wysedome, somethyng to theyr owne indu-  
trie,



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strie, and by no means they wilbee perswaded, to receyue the inheritaunce altogether by Gods promyse. To nature with the heathen Philosophers, they attribute the beginning of al vertues in themselves, & such strength, as without the grace of God they maye dispose them selues to an aptnes to receiue the grace of God, but wyth the grace of God they may be able to perfourme whatsoeuer God requyrez at theyr handes. By mans wisdom, they haue founde out woorkes of greater price and worthinesse to winne the fauour of God, then God himselfe in hys Lawe hath prescribed and appointed. And as for their own labour & industry, it dooth in a manner all in all, for thereby nature is applied to winne grace, grace is exercysed to merite rewarde, wisdom is practised to increase merite, which shal not only be sufficient for those that labour in them, but also dooth ouerflowe too the satisfaction of other mens sinnes, and too the obteyning of righteousnesse for other men which fayle in the measure of their owne. In the meane tyme, they saye they doo not exclude the grace of God. No more dyd Ismael the promise of God, but Ismaell coulde not inherite

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inherit the promise of God, because hee was borne after the flesh, no more can they bee partakers of the grace of **G D D** because they seeke to procure it by carnall and fleshly meanes. And they only are after Isaac heires of the promise, which pretende no title too the promised inheritance but only the promise of **G D D**, which seeke it only by grace, and not by workes, which obteyne it by Fayth and not by desertes.

For neyther nature, nor the wisdom of man, nor the strength of man, nor the worthinesse of man, made Isaac heir of the promise, but only Faith in the promise. These thynges (sayeth saint Paule) whych are written of the two Mothers in Abrahams house of contrary condition, and the issue of them both, are Allegoricall, that is figuratively or typically to bee understood.

For in as much as Abrahams house was the Church of **G D D**, suche notable euentures as happened in that household, were figures and examples for vs too see the state of the Church, and diuerse kyndes of men therein, for all ages followyng. Therefore as there  
was

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was a bonde woman ingendring into bondage him that is borne after the fleshe, even in that family, so hath there alwayes bene in the outward face of the Church, a great feede and multitude of Heretykes and Hypocrytes, which haue sought iustificatiō by their owne merites. Suche wer before the coming of Christe a great number of the frowarde and obstynate Jewes, and in the tyme of Christe, the Scribes and Pharisees, which abusing the doctrine of the law, contrary to the scope and ende of the Lawe, sought to establishe their owne righteousness in obseruation and keepynge of the law: but in the meane tyme, they became voyde of the righteousness of God. And yet they did not pretend to exclude the grace of God, as appeareth righte well in that Pharisee of whome our Sauour Christ telleth the Parable Luke. 18. against them that trusted in them selues that they were ryghteous, and despised other. This Pharisee trusted in him selfe that hee was righteous, and yet not without the grace of God. For hee gettieth God thankes that he was not as other men were, or &c. And such for al the world, as this Pharisee was, are the whole generation



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ration of Papistes. For they will seeme too ascribe much to the grate of God, in forme of words, and almost altogether, and so dyt the Pharisey. But yet neuerthelesse, hee with them, and they with hym, are Ismaelites, sonnes of the bonde woman, borne after the fleshe, bycause they ioigne any thing with the grace of God, which only doth triumphe in the Saluation of all the Children of promise. For by grace you are saued (sayeth the Apostle) through Fayth, and that not of your selues, it is the gyfte of God, not of works, least any man should boaste. And howe is boastyng excluded: by the lawe of woorkes? No but by the lawe of Fayth. But let vs procede in the Texte. The two Mothers (sayth s. Paule) are the two couenants or Testaments, that is, they represent vnto vs the two Testamentes, or couenants, that God hath made with mankinde touching their Saluation. For God hath made two couenantes, one in the Lawe, the other in the Gospell, the one, the covenant of Iustice, the other the covenant of mercy. In the one he requireth perfect righteousnesse, in the other hee offereth redemption of sinnes. And both these couenantes

Ephes. 2. 8.

Roma. 8. 24.

E. f.

nantes

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nauntes haue a necessary vse to bring vs to  
saluation. The Couenauntes of Iustice,  
doe shew vs what perfection of rightious-  
nesse God requireth, and how farre we are  
from it, to humble vs & inforce vs to seeke  
rightuoussnesse els where then by our owne  
desertes. And so the law when it is rightly  
vled, is sayde to be a Schoolemaster vnto  
Christ. For God dyd not make that co-  
uenaunt of rightuoussnes with vs, to the in-  
tent that we should obteyne righteousness  
by obseruation of the Law, but by settinge  
before our eyes, the impossibilitye of the  
condition which is required to be obser-  
ued, and the extreme sentence of Iustice,  
when the condition is broken, to driue vs  
altogether from hope of attayning to the  
rewarde of righteousness by workes, and  
to cause vs most ioyfully to receiue the se-  
conde Couenaunt of his mercy offered in  
Christ. So that the law indeede prescri-  
beth a rule of perfect rightuoussnes, if men  
could obserue it, but in as much as no man  
was euer able to obserue it (except our sa-  
uiour Christ) no man euer was or shall be  
iustified by it, but by Christ onely. And as  
the covenant of Iustice doeth require per-  
fect

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fect righteousness and giveth no pardon  
to the covenant of mercy giveth righteous-  
nes freely, & admitteth no satisfactiō. These  
are those two Couenants that GOD hath  
made with mankynde concerninge their  
iustification & saluation, & more then these  
two, he hath not made: so that he which wil  
be iustified by the law, must looke for no  
mercy: and hee that wyl be iustified by  
grace in Christe, must not thinke of any  
merit, worthynesse, or satisfaction of his  
owne, but only in Iesus Christ.

What place then haue these mongrels that  
make a confusion of grace and merites,  
of Fayth and Works, of the Law and  
the Gospell: They haue no place in ney-  
ther of the two Testaments, the olde nor  
the new. If they wyl haue a thyrde way  
of Iustification, they must shew a thyrde  
Couenaunt: yf they cannot shew a thyrde  
Couenant, they cannot haue a middle way  
of Iustification.

Wee haue shewed good euydence for  
the two Couenants, the one of Iustice, the  
other of mercye, and how the one Coue-  
naunte neyther beareth wyth anye trans-  
gressyon, nor alloweth anye pardon,



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the other admitteth no dignity of the person, nor alloweth any satisfaction of his, for his unworthinesse. Let the Papistes which wilbee iustified partly by the grace of God, and partly by their owne merites, let them I say nowe stande forth, and shewe vs the Tables of suche a couenante, if euer God made any such with men, that he would forgive them halfe their sinnes, and allowe them to make amends for thother halfe: let them shewe their euidence if they haue any, if they haue none, as there is none mentioned in the Scripture, but the two Testaments, the two Couenantes, the lawe and the Gospell: what tytle or clayme can they make to the heauenly inherytance, whereof they haue no promise, no Testament, no couenāt, but only a carnal perswasion of their owne fleshely reason, an earthly Imagination of humayne wysedome, yea an hellishe presumption of their proude worldly affection: whereby they shewe themselves to be nothing els but Agarens and Ismaelytes, Children of the bondewoman, and borne after the fleshe, as Ismaell their Father was, whose tytle and clayme vnto the spirituall inherytance, was altogether earthly  
and

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and carnall, utterly boyde of the promise  
and woorde of God.

But let vs heare the Apostle describving  
the two Couenantes. The one (sayeth  
hee) is from mount Sinay, gendryng in-  
to bondage, which is Agar. The Lawe  
therfore which is the syt couenāt, is cōpa-  
red to Agar, bycause it begetteth into bou-  
dage as shee dyd, yea mount Sinay from  
whence the Lawe was published, is com-  
pared too Agar. And then the Lawe is  
as it were the seede, by which, of Sinay,  
that is the Church of Hypocrites, are be-  
gotten no Childzen but vntoo perpetuall  
bondage.

But here nowe aryseth a doubt, howe  
of the lawe of G D D which is holy and  
good, suche wycked and vngodly Chyl-  
dzen shoulde bee conceyued. For answer vn-  
too thys doubte, wee muste vnderstande,  
that not of the lawe rightely vled, suche  
vnhappie Childzen are begotten, for wee  
knowe that the lawe is good, if a man vse  
it lawfullye. But when righteousnesse is  
soughte by obseruation of the lawe, which  
is not attayned by any man, but through  
grace only, then is the lawe abused, and of

Tim. 1.8.  
Rom. 7.12.

C. iii.

the

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Galat. 3. 21

the Lawe so abused, are begotten no Childe-  
ren, but hypocrites, vnto euerlasting bon-  
dage. The Lawe is vsed rightly, when it is  
made our Schoolmaster vnto Christe, that  
wee may be iustified by Fayth. But when  
Iustification is not sought by Fayth with-  
out the deedes of the Lawe, but eyther by  
the deedes of the Lawe onely, or by the  
deedes of the Lawe and Fayth: then is the  
lawe which is holy of it selfe, by this abuse,  
made a corrupt seede, of which is concep-  
ued these bastardy hypocrites that false-  
ly chalenge to bee the Sonnes of G O D.  
Whereas they are in deede the sonnes of e-  
ternall sclauery and bondage. You will say,  
they seeke lyberty by this meanes, and not  
bondage, but certayne it is, they fynde no-  
thing but bondage: what soeuer they  
pretende too seeke. For such is the na-  
ture of the lawe, that it byngeth all men  
intoo bondage, that are not set at lyber-  
tye, by the onely meane which G O D  
hath appoynted for theyr enfranchis-  
mente, whiche is the Redemption of the  
Sonne of G O D. Nowe when these  
men that seeke too bee vnder the Lawe, re-  
fuse the onely charter of enfranchismente,  
which



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which almightye **G D D** dooth most mercifully offer to gyue them freely, they are intangled wyth double bondage, and chydome both that whiche is by nature, whereunto all the sonnes of Adam are subiecte, that are not set at libertie by the sonne of **G D D**: and also that which groweth by theyr owne confession, while they refuse the freedom offered, and voluntarily put their neckes vnder the yoke of the Lawe, which promiseth no lybertie, but vpon the keeping of an impossible condition, and threatneth certein and perpetual bondage, for euery voluntary, & yet necessary transgression. So that it is impossible for al the that are vnder the Lawe, eyther to obteyne the reward which it promiseth, or to abyde the punishment which it threatneth. Wherefore mount Sinay which is Agar, & the law thus abused, begetteth no chyldre, but hypocriticall slaues vnto everlasting bondage. (For Agar is mount Sinay in Arabia, and answereth in figure too that Hierusalem which is now, & is in bondage, with her children.) First let vs here obserue, that manner of speeche whych the Apostle useth, when hee sayeth that Agar is

C. iiii.

the

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the mount Sinay, whereas it is euident that he meaneth that Agar dooth figure or signifie the mount Sinay. The Papistes make great exclamation agaynst those Interpreters, which in the wordes of consecration as they cal them, This is my body, doo expounde est for significat. This is my body, that is, this bread dooth signifie my body. And a great matter they make of the verbe substantiue est, as though that when soeuer it is vled in Scripture, it declareth a substance, and no fygure or sygne of a substance. Howbeyt there bee infynite places of Scripture, where thys verbe substantiue est, can not bee otherwyse interpreted, then for significat, and thys our Texte is one very manifeste place. Agar (sayth hee) is the mount Sinay in Arabia. What? was Agar nowe chaunged into the substance of a Mount? who is so voyde of reason or sense, but he must needes confesse, that hys meanyng is, that Agar dooth signifie Mount Sinay, or is a fygure of Mount Sinay in Arabia?

Yea: but I knowe what will bee replied. Sayncte Paule speaketh not here of the Sacramentes. That is true,  
but

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but when the holy Ghost speaketh of Sacramentes, which are holy and Heauenly signes, it were more probable too vnderstande hys speache fyguratiuely, and not litterally. Yea it is most vsuall in the Scripture, when the spirite of God speaketh of the Sacramentes, to say they bee those thinges which they doo but represent and signifie. As Circumcision is called the couenant, the Lamb is called the Passouer, Baptisme is called the newe byrth, and S. Paule speaking of the Sacrament of Chrystes blood sayth, The Rocke was Chryst: And our Saviour Chryst himselfe sayth, This cuppe is the newe Testament. In al which speeches there can be no transubstantiation and chaunge of substances be vnderstoode, but a signe, a figure, or representation. What then? Doo we make the Sacramentes nothing else but bare signes, naked figures, and imaginatiue representations? God forbyd, it is not in vaine that the outward elementes in the deuine Sacramentes doo beare the names of those thinges which they doo represent, but that God doth truely and in deede performe his promises vnto the faithfull, of  
which



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which these Sacramentes are the seales, to  
conferme their fayth. So God in Bap-  
tisme which is the Sacrament of regene-  
ration, dooth worke effectually to the mor-  
tifying of the olde man, and renewing of the  
newe man, whereby the man that is bapti-  
sed, is made the childe of God. And Christ  
in the Sacrament of his bodye and blood,  
dooth truely feede vs wth hys bodye  
and blood which is the onely foode of our  
soules, whereby wee are nourished and pre-  
serued vnto eternall lyfe. But to returne  
to the matter: Agar in this fygure, dooth  
signifie the Mount Sinay in Arabia, from  
whence the Lawe of bondage was given,  
as Sara dooth signifie the Mount Sion in  
*Hierusalem*, from whence the Gospell of  
freedome proceeded. And wee must note  
here, that Sinay is a mountayne in the de-  
sert of Arabia, where the lawe of bondage  
was proclaimed. Namely we must vnder-  
stand, that it was altogether out of the com-  
passe of the land of promise. It was in the  
barren wildernes, not in the land that flow-  
ed with milke & honye, It was in Arabia, &  
not in Canaan. So that god would signifie,  
euen by the place where hee published the  
law,

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law, that it pertained not to the promise of his mercy, but to the pacte or Couenant of his iustice. For the land of Canaan, was the land of promise, a very fruitfull land, abundant in all commodities and pleasures of this lyfe, which G D D professeth oftentimes vnto the people, that hee gaue it them, and that without all desert or worthinesse of theyrs, of his onely goodnesse and mercy towardes them, to fulfill hys promyse made to their Fathers. Forbyding them alwayes to thinke or saye that for theyr owne ryghteousnesse God had chosen them, to cast out those nations before them, putting them ofte in mynde that they were a frowarde and stiffnecked people, and howe many wayes they had deserued that God shoulde bitterly haue reiected them, as Moses preacheth to them in Deuteronomie.

Wherefore the lande of Canaan was to them a Sacrament of the Kingdome of Heauen, which beyng an inheritance of most gloriouse and eternall felicitie, no man shall attayne vnto, by his owne merites or worthinesse, but onely by the mercede of God. No more then the  
Israelites

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Israelites were brought into the lande of promise in respect of their owne deservings, but only by the promise of **G D D**. Now farre without the bondes of this holy lande, in a deserte and solitarie place, in a barraine and vnfruitefull soyle, where nothing grewe for the sustentation of mannes life, where water wanted for the necessarie vse of man and beast, euen there God chose a harde stonie and craggie rocke to be the pulpet from whence he thundred out the Lawe of Justice, with most terrible lightes and noises, to signifie that by the Covenant of his ryghteousnesse, no man shoulde looke for any fauour or grace, but that all they that were founde transgressors of this law, should vndoubtedly incurre the paines of eternall condemnation. This was Mount *Sinay* in *Arabia*, This was *Agar* the Egyptian, This was the mother of *Ismael*, This is the nobilitie of the sonnes of bondage.

But he proceedeth, and sayth that *Agar* or *Sinay* answereth in figure or similitude to that *Hierusalem* which is now, and is in bondage with her children. Some translations reade that *Sinay* bordereth vpon *Hierusalem*



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*Hierusalem*, but that is neither true in the  
litterall sense, nor agreeth with the mea-  
ning of the Apostle in this figure, nor ex-  
presseth the Greeke worde which the Apo-  
stle useth. For mount *Sinay* dooth not bor-  
der bypon *Hierusalem*; but is farre distant  
from it by certaine hundred myles. But  
the worde which the Apostle useth, doth sig-  
nifie a respect or relation of one thing to an  
other. And so he meaneth that Mount *Si-  
nay* hath respect to that *Hierusalem* which  
is nowe, which is, to the earthly *Hierusa-  
lem*, because the earthly *Hierusalem* did an-  
swer in figure to Agar, & not to Sara, to *Si-  
nay*, & not to *Sion*. And why so? Because she  
was now degenerated & gone out of kind,  
as the Prophet complayneth: How is the Esa. 1. 8.  
faithfull Citie become an Adulteres?  
Because she sought to bee iustified by the  
Lawe that was giuen in Mount *Sinay*, and  
refused the grace of Christ, that was prea-  
ched on Mount *Sion*. She should haue been  
a liuely Image of the heauenly *Hierusa-  
lem*, if shee had accepted the Gospell of  
Christ, but nowe by refusing the same, shee  
answereth in figure to *Sinay* the moun-  
taine of *Arakia*, to Agar the mother of  
Ismael,

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John. 8. 67.

Ismael, and is in bondage, with her Children. Shee was called with her children to libertie and freedomie by the sonne of God, who onely hath authoritie to set at libertie those that were in bondage, but they proudly refused it, and stood vpon their prerogative, saying, We are the seede of Abraham, wee haue not serued any man, howe sayest thou that wee shall bee made free? They would not vnderstande that euery one that committeth sinne, is the seruant of sinne, and cannot haue eternall abyding in the house. They would not acknowledge that the Sonne of G D D who alwaye abydeth in the house, hath Authoritie to infranchise them, and that they could not be deliuered from the bondage of sinne, but by him. Therefore they remaine still in bondage without hope of deliuerance. For the Aultrisse Hierusalem theyr mother, hauing nowe embraced a scruple doctryne and Religion, is become Agar of Sinay, whose qualities and condition she doth properly represent. Wherefore although they doo with full mouthe neuer so proudly boast themselues to be the seede of Abraham, they are neuerthelesse, the sonnes of Agar.

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Agar. And no greater priuiledge they haue by beyng the sonnes of Abraham, then Ismael had, who also was the Sonne of Abraham, but after the fleshe onely, and not after the spirit. Wherefore though Sinay in distance of place be farre of from Hierusalem, yet in qualitie and condition they are altogether lyke, for they are both seruaile, the doctrine of them both ingendreth to bondage.

Thus you see how Hierusalem which is now, that is, the earthly Hierusalem, by reteyning the doctrine and religion of bondage, and refusing the doctrine and Religion of freedom, is become Sinay of Sion, Agar of Hierusalem. A good admonition for vs al, to take heede, that wee doo not imbrace the doctrine of bondage, but most ioyfully and thankefully receyue the glad tydings of libertie. That wee maye beware by the punishment of Hierusalem, to refuse freedom offered, least wee bee thrust into perpetuall bondage. No Citie nor people in the worlde had greater priuiledges of honour, then the Citie and people of Hierusalem: And yet we see now, how iustly Hierusalem is  
turned



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turned into *Sinay*, freedomie into bondage, glozy into shame, that we should not stande vpon any prerogatives or priuiledges, as though any thing could exempt vs from the seueritie of Gods iudgement, if wee reiect the grace of God when it is freely offered. If *Hierusalem* escaped not punishment for all her dignitie, what shall become of *Sodom* or *Babilon* which haue no prerogative of dignitie, if they being called to libertie doo still continue in bondage: And here we haue an example whereby to shape the Papistes an answer, for all that they can bring, to commend the dignitie of theyr Church of *Rome*. For the present time, or that hath been these many hundred yeres, they can speake little good of her, if they will speake the truth that all men doo see with their eyes in this age, or may reade in stories of the former ages, whitten by their owne Registers: but they haue a great glozy to bring forth the auncient commendation of fayth which the Scriptures and olde doctors doo ascribe vnto the Church of *Rome*, the godly conuersation of the Ancient Christian *Romanes*, the multitude of constant Martyrs which that Church did

yeelde

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peelde in the space of two or three hundred  
peeres, but all in vayne, yea all to their  
greater shame, except they can proue the  
same sayth, conuersation, and Christian  
constancie, to remaine now in the Church  
of Rome, that was in those golden dayes of  
the primitive Church. S. Paule in deede  
commendeth the sayth of the *Romanes*, to  
be celebrated in all the world, which place  
the Papistes thinke to make much for the  
dignitie of the See of Rome. But let them  
shewe that the Pope and hys Church of  
Rome doo nowe hold the same sayth whych  
S. Paule praysed in the *Romanes* of hys  
time, or else it maketh nothing in the world  
for the Church of Rome nowe, but to her  
shame and reproche, which is degenerated  
from that doctrine of libertie which of olde  
time was wont to be embraced in those pla-  
ces. The sayth of the *Romanes* of that time,  
whych S. Paule commended, was this, that  
a man is iustified by faythe without the  
deedes of the lawe. Is this the doctrine of  
the Church of Rome according to the true  
meaning of S. Paule and the whole dis-  
course of his Epistle to the *Romanes*? Do  
they not teache the contrarie directly, that

Di.

a man

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a man cannot be iustified by faith only without the workes of the lawe: Wherefore seeing the *Romanes* that are now, haue a contrarie faith to the *Romanes* of olde time, there is no cause why they should claime the auncient prayse, which haue not retained the auncient fayth. And forasmuch as they are fallen from the grace of Christ to seeke ryghteousnes by their owne merits, there is no reason why they shoulde haue the commendation of the fayth of the Gospell, which haue submitted themselves to to the bondage of the Lawe.

And if *Hierusalem* that is now, be turned into Agar, and the earthly *Sion* into the barreyn *Sinay*, because shee hath despised the promise of mercy & redemption which the auncient *Hierusalem* and *Houſe Sion* in the tyme of the godly Patriarches and Prophetes most ioyfully receyued: why shoulde *Rome* that is now, wyth her seven hylles, appointed for the throne of Antichrist, enioye the prayse of the auncient *Romanes* and the Christian Church that sometyme was a stranger in that place, whom now shee persecuteth, and condemneth their fayth for Heresie? Shee  
cannot



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cannot bee taken for the heauenly *Hierusalem*, that professeth the scruple doctrine and Religion of the earthly *Hierusalem*. Neither can her children the *Papists*, be taken for Citizens of the heauenly *Hierusalem*, which thinke so great a part of religion to consist in going a Pilgrimage to the earthly *Hierusalem*. The Apostle here utterly reiecteth *Hierusalem* that is nowe, and thrusteth her out of the lande of promise, into Arabia the desarte. The *Papistes* make no accompte of *Hierusalem* that is aboue, but all their delight is in *Hierusalē* that is on earthe, so they shewe themselves right *Agarens* & *Ismaelites*. What a great matter is made in *Poperie* of *Hierusalem* that is now: yea although it be in the hands of *Turkes* & *Paganes*, yet they so esteeme it, that they thinke they should haue the greatest treasure in the world, if they coulde get the possession of that citie, out of the *Paganes* handes. And for that purpose howe many thousand men haue lost their liues in the enterprises that haue beene aduentured, to gayne that place out of the *Turkes* & *Souldans* dominions:

D.ii.

What

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What an hygh poynt in Religion is it made of the Papistes, to visite *Hierusalem*, that is nowwe: yea it is a matter of so great importance, that the vow which one hath made to go on Pilgrimage to *Hierusalem*, cannot be dispensed withal, by any other inferiour person, but euen by the Popes owne holynesse hymselfe. Such a goodly matter it is to be a Citizen of the earthly *Hierusalem*.

But let the Papistes alone with their holy mother the earthly *Hierusalem* mount *Sinay* or *Agar*, and let vs returne to the comparison of the Apostle, which saith: But *Hierusalē* which is aboue, is free, which is the mother of vs al: wee heard befoze, that there were two mothers in the familie of Abraham, *Agar*, and *Sara*: the one begetting into bondage, the oher vnto libertie, wee harde also that these mothers too signifie two Couenants, or two Churches, and that *Agar* signifieth the Couenant of Justice, or *Hierusalem* that is nowwe, the Church of Hypocrites, which abuse this couenant in seeking to be iustified therby, which was giue to direct vs to the couenant of mercy: Now must we consider *Sara* the  
second

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seconde mother, which was a freewoman,  
how she was a figure of the new couenant,  
and of the heauenly *Hierusalem*, that is the  
mother of all the Children of God. The  
first couenant in Mount *Sinay* what it was,  
namely the Couenant of righteousness, we  
haue sufficiently declared already. The  
seconde Couenant of mercy is excellently  
well described, by the Prophet *Jeremie*. *Jeremie*, 31.  
Chap. 31. alledged by the Apostle to the  
Hebrues, Chap. 8. Beholde the dayes  
come (sayeth the Lorde) that I wyll  
accomplishe with the house of Israel  
and Iuda a newe Couenant.

9. Not accordyng to the Couenant  
which I made wyth theyr Fathers in  
the daye when I tooke them by the  
hande to bryng them out of the  
lande of Egypt: for they themsel-  
ues abyde not in my Couenant, and  
I regarded them not (sayeth the  
Lorde.)

10. For this is the Couenant that I will  
make with the house of Israel, After  
those dayes (sayth the Lorde) I wyll  
gyue my Lawes into their myndes,  
and wryte them in theyr hartes:

D.iii.

And



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And I wil be their God, and they shall be my people.

**11** And they shall not teache euery man his neyghbour, and euery man hys brother, saying, Knowe the Lord: for they shall al know mee from the least to the greatest of them:

**12** For I wyll bee mercyfull to their vn-ryghteousnesse, and I wyll no more remember their sinnes, and their iniquities.

Beholde this is the newe Testament, this is the seconde Couenant of mercy, not wrytten in Tables of stone as the first Couenant of iustice was, but in the fleshely Tables of our hartes, by the spirite of **G D D**. Of this Couenant Sara was a lyuely fygure, when shee brought forth Isaac, not by course of nature, or Carnall deuyse as Ismael was begotten: but by the power of **G D D**, accordyng to hys promyse. For by the doctrine of this couenant, the children of God, are borne vnto libertie, through faith. For to those that receiue Iesus Christ, he giueth this dignitie, that they shoul'd be the sonnes of God, eue to those that beleue in his name, which  
are

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are not borne of blood, nor of the will of the  
fleshe, nor of the will of man, but of God. Iohn. 1. 12. 13.  
And this is that lawe that cometh out of  
Sion, that word that proceedeth out of Hieru-  
salem, which proclaimeth libertie & free-  
dome from Sion, to all them that embrace  
Christ by faith. The same godly matrone  
Sara, being the mother of the faithfull, is al-  
so a figure of the true Church of god which  
is no earthly Citie flourishing in worldly  
dignity, but is altogether heavenly and spi-  
rituall, Hierusalem that is aboue, is the  
mother of vs all. For although a great  
number of children be dispersed ouer al the  
worlde, yet is shee heavenly, because shee  
hath her beginnyng of the heavenly grace,  
and dwelleth aboue by Fayth: and those  
her Children which are in the worlde,  
are but Pilgrymes and straungers on the  
earth, for their conuersation and dwelling,  
theyr Franchise and libertie is in heauen,  
from whence they looke for a Sauour. Philip. 3. 20.  
The word of promise and couenant of mer-  
cie, is that incorruptible seede, by which  
she conceiueth children, & heires vnto God:  
In the same she hath milke for hir infantes,  
and stronger meate for them of riper age,

D. iiii.

Shee

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shee cherisheth and bryngeth them by vn-  
tyll they come of yeeres apt to enioye their  
Fathers inheritance, perfourning all of-  
fices and dueties of a most kynd and natu-  
rall mother. And therefore it is truely said,  
hee shall not haue G D D to his Father,  
that refuseth the Church to bee his mo-  
ther. And here wee must note, that  
there is but one true Church, namelpe,  
Heauenly Hierusalem the mother of vs  
all, that are Gods Children, and there-  
fore all Heretikes and Scismatikes that  
bee not Chyldren of thys one mother, are  
excluded from beyng Chyldren of God.  
Here also wee see that the Church is  
Catholike or Uniuersall, and howe shee  
is Catholike or Uniuersall, not in re-  
specte of euerie great multitude, that  
challengeth her to bee theyr mother, but  
shee is the mother of all the faythfull, of  
all the free borne Children of God, that  
are borne accordyng to the promyse, ac-  
cordyng to the Couenant of Gods mer-  
cie, and not of the wyll or workes, meri-  
tes or worthynesse of man, but of the spi-  
rit of God.

The chyrde condition, she is heauenly,  
shee



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shee is from aboue, shee is not bounde to any place vpon the earth. No she hath forsaken earthly Hierusalem, to dwell in heauen. And thinke you she wil forsake heauen to come downe and dwel in Rome? No no, all the inchanters and Sorcerers of Aegipt and Babilon, cannot drawe her down from Heauen too place her seate at Rome. If wee wilbe Children of the freewoman, wee muste looke vp intoo Heauen by Fayth, where our Mother dwelleth, and not too any place on earth, neyther too Hierusalem in Iuda, nor to Rome in Italy, nor to Constantinople in Thracia, nor to Alexandria in Aegypt, nor to Antiochia in Syria, but to Ierusalem in Heauen, for she is the Mother of vs al, that are the Children of God. We learne here, that if we be true children of Hierusalem that is aboue, what manner lyfe and conuersation becometh vs, namely such as our Mother is, yea and our Father also, heauenly, Godly, Spirituall. Besides this, in that Hierusalem is aboue, wee see howe madde the furie and rage of Tyrants is, that thinke by persecutynge her Children which are strangers on earth, they can destroye and vanquish her that is in

D. v.

Heauen,

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Heauen, whereas when they haue done the bittermost that their rage leadeth the vnto, that is, to kyll their bodies, they do but send home the Children to theyr Mother, who as long as shee is great with Childe, by the feede of the Gospell, shee still traueleth in birth in byrnyng forth men Chyldren, which vnder their Prince and eldest Brother the Sonne of G D D, shall treade downe that Dragons head, that persecuteth the mother and the Chyldren, vntill hee bee caught by the heeles, and throwne into the bottomlesse lake that burneth with fyer and byrnyston.

The fourthe condition of the Church is, that she is free, and therfore byrnyng forth Chyldren vntoo freedome. Shee is free, in that she is redeemed and bought out of bondage, by the blood of the Sonne of God, that she might be holy and vnspotted before hym, not haupng her owne ryghteousnesse, wherewith she is adorne, but the garment washed in the blood of Chyist, which is the righteousnesse of Sainctes. Thus is shee a glorious mother, and byrnyng forth Chyldren that are made free from sinne and wickednesse, to serue the Lorde G D D their Father

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Father in holynesse and righteousnesse all the dayes of their lyfe. By this that hath beene sayde, it is manifest, that the Church of Rome, is not the Church of Christ, for she is earthely, glysteryng in Earthly glorye, maynteyned by carnall strength and wysdome, mainteyning the Doctrine of bondage, and persecutynge the Gospell of lybertye. Here also is decyded a greate controuersye betweene the Pappstes and vs, whether the Catholyke Church of Christe bee vysible yea or no. The Pappstes stoutely mainteyne, that the Catholyke Church is vysible, that is, apparant and open to bee seene to the eyes of all men, and they thynke it the strongest reason they haue, eyther too defende their Church, or to impugne ours, that their Church hath alwayes beene and yet is vysible, and in the open beywe of the world, when our Church wythin these hundredeth yeaeres, was dyuuen intoo Corners and not too bee spyede excepte it were in a fewe persecuted members. The grounde they stande bypon is a wrong Interpretation of the saying of our Saviour Chyste in the. 5. of Sainte Math. A City that is builded vpon an hill Math. 5. 14.  
cannot



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cannot be hidde. But thys perteyneth nothing to the Citie of Rome, although it be builded not on one, but vpon seven hils. For our Sauour Christ (as the whole contexte of his speech doth euidently declare) speaketh not there of the Catholike Church, but of hys Apostles that were appoynted to be the light of the world, & therefore must needs be seene, were as a Citie which is buylded on a hyll, and therefore coulde not bee hydden, exhorting them therefore to gyue good example of lyfe and doctrine, by cause their place was such, as their example could not bee secret, but open and manifest, and therefore eyther very profitable or very hurtfull. But this place, (which euery man must confesse to bee vnderstood of the Catholike Church) doth most clearly declare, that the Catholike Church neither is, nor can be visible and subiecte too the eyes of any man, but onely them, that are indewed with the eyes of Fayth. For hee sayth that Hierusalem is aboue, shee is in Heauen, euen shee that is the Catholike and vniuersall Mother of vs all, and therefore shee is not to be seene but by the eye of Fayth. Let the Papists still glorie in their visible Church,  
let

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let them acknowledge none other Mother  
but their visible Church of Rome, we will  
boldly defy them and the whoore their mo-  
ther, for the Heauenly and Spirituall Hie-  
rusalem, that is aboue, is the mother of  
vs all. And thus the Apostle proueth by the  
Testimonie of Esaye, taken out of the. 54.  
Chapter, that the Church bringeth forth  
lawfull sonnes and heyyes too God accor-  
dyng too the promise, even of the gentiles.  
For in as much as the Galathians were  
Gentiles, hee bringeth forth the comfor-  
table promise made vntoo the Church of  
the Gentyles, that (although of long tyme  
shee were barren and had no husbände,  
and therefore brought forth no Children  
too G D D, yet the tyme should come, that  
God woulde ioyne her as a chaste virgyn  
in mariage vntoo Chypse, and then shee  
shoulde bee more fruitfull, and bringe forth  
more Children vntoo God, then ever dyd the  
Church of the Jewes, when shee was the  
spouse of God so many hundred yeares, all  
which time the other was barren, desolate,  
and had no husbände. So brethren (sayeth  
he) we are after Isaac Children of the pro-  
mise. Not only those, that are the carnall  
seeds

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seede of Abraham by Isaac, but all those  
that take holde of the promise of God by  
fayth. For what prerogative of dignity had  
Isaac too bee the Sonne of God more then  
Ismaell: bycause hee was the carnall seede  
of Abraham: so was Ismaell: Bycause hee  
was the firste begotten of Abraham, that  
was hee not, but Ismaell was: nothyng  
then but the promise of G D D made I-  
saac the Sonne of G D D, and the same  
promise extendeth too all nations of the  
worlde as largely and in as ample man-  
ner, as too the carnall seede of Abraham  
Isaac or Jacob. In thy seede shall all na-  
tions of the worlde bee blessed.

Therefore Brethren wee are after Isaac,  
not by carnall generation, but by spirituall  
regeneration, Children of the promise.

For the onely Propyledge that made  
Isaac the Sonne of G D D, was the pro-  
mise of G D D, and that also maketh vs  
the sonnes of G D D. What made Jacob  
too bee preferred before Esaw, who was  
the Sonne of Abraham and the Sonne  
of Isaac, yet Jacob was loued, and Esaw  
was hated: Whereby (I saye) was Ia-  
cob preferred to bee the heyre of Isaac his  
Father,



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Father, but by the election of G D D: It is therefore of the election, grace, mercy, and promise of G D D, that any man is aduanced to this honour to bee the Sonne of G D D, and not of any meryte, dignity, or worthynesse of a man.

But euen as then hee that was borne after the fleshe, persecuted hym that was borne after the Spirit, euen so is it now. By these wordes the Apostle comforteth the Galathians and all other, that were true Childezen of the Church, and armeth them to patience, assuryng them that of the Hypocrypticall Church of meritmongers, they should looke for nothyng else but persecution. For it is no marueyle if those proude sclaues, the Chyl- dzen of the Earthelye Hierusalem, dyd vntoo the Sonnes of the Heauenly Hierusalem as Ismaell theyr Father dyd to Isaac the true heyre, boastyng of hys byrth righte. For suche is the swellynge pryde of that fleshy generation, that although they bee altogether bondemen and thrall vnto perpetuall destruction, yet doo they mooste arrogantly contemne and despyse all other, that professe not the same waye  
of Iusti:

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of Iustification that they doo.

Therefore our Sauour Christe telleth a parable agaynst them that trusted in them selues, that they were ryghteous, and despised other. For they that be once so proude as to iustifie them selues, they will also contemne and despyse others. Of this contempte aryseth their cruell mynde, whereby they doo also persecute them.

Thus the false Apostles that preached iustification partly by Christe, and partly by obseruation of the Lawe, raysed persecution agaynst the true Apostles, that taught iustification by grace of Christe only, embraced by Faith alone without the deeds of the law, and al them that receyued the same mosse cōfortable doctrine. And their successors the Papistes, are nothyng behynde: for they neuer cease to the uttermost of their power, too persecute and afflict the true Children of promyse with all kynde of tormentes that they can deuyle, to maynteyne the proude perswasion of their owne righteounesse, and too deface the glorie of the mosse free and plentyfull Redemption of Christe. But for as much as the Apostle here sayeth, that hee that was borne af-

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ter the fleshe, persecuted hym that was borne after the spirite, wee haue to see, what kynde of persecution this was, by which Ismael persecuted Isaac. For in al the story of Ismael there is no mention of persecution, but onely in the 21. Chapter of Genesis, where it is written, that at such time as Abraham made a great feast at the weaninge of his sonne Isaac, and there was great ioye and reioyng on e- uery syde for Isaac that was Abrahams sonne by Sara according to the promyse of G O D, Ismael which was then in the house, a proude Ladde of syxteene or seuentene yeares olde, scorned and moc- ked his younge Brother Isaac.

This derysion and skorninge, the Apo- stle compteth for persecution, and not without great cause, for it shewed the proude stomacke of Ismael that contem- ned and dispised hym whom G O D had chosen, secondlye it declared his inwarde hatred and cruell minde that hee bare a- gainst his Brother whom he so contume- lyously derided, workynge hym all the spighte and villanye that hee could and durst. And chiefly it deserued to bee

E.i

called



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called persecution, because he scorned and mocked the grace and election of **G D D**. Wherefore though hee dyd not persecute hym with the Sword which he coulde not, yet hee persecuted him with his scornfull reproches, which is worse, because he contemned and trode vnder his feete, the promise of **G D D** whereof Isaac was made an heyre by the mercy and grace of God. And verely there ought no persecution to be so greuous vnto vs, as when wee se the grace of **G D D** vpon which our vocation is groundd, to be trodden vnder foote and defaced with the proude tauntes & scornes of the vngodly: yea it is the fountayne and beginninge of all persecutions, when the wicked doe hate and despise the grace of **G D D** in his chosen, as appeareth moste playnly in the story of Caine and Abel: yea our Sauour Christe hymselfe no doubt was more greened with that blasphemous mock of the proude persecuting Iewes, He trusted in God, let hym take hym if hee wyll haue hym. &c. then with their buffetinge, scourginge, and naylunge of hym. And as the glory of **G D D** ought to bee more deare vnto vs then our owne lyues,

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So ought we to be more greued at the defacing of Gods glory by the scorning and deriding of the vngodly, then at any bodily Tormentes, or at the losse of our owne liues. For there is no kinde of persecution more detestable, then that, by whiche the saluation of our soules is assaulted, as it is by the proude taunts & scornes of gods enemies both Papistes and Atheistes, who when their cruell rage is restrained, that they cannot persecute vs by fire and sword as their desyre is, then they blaspheme the grace of G D D, in our election and vocation, with most bitter and contumelious scorning and derisyon. So that the children of G G D and all they that wyll liue godlye in Christe Iesus, shal neuer want persecution. For if the bloody sworde be wrung out of the Tyrantes handes, yet wyll they not cease to persecute, vnesse their tongues also were pulled out of their heades. For they that are borne after the flesh, that is, al Hipocrites and Justifiers of them selues, wyll euer playe Ismaels parte, if they can doe nothinge els against the Children of promise.

And this is the grounde of the hatred of

E. ii,

the

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the papistes against vs. But to conclude, what shall be the ende of these persecuting scorners? Aske not the worlde, for the world thinketh that such holy Hypocrites are the chiefe pillars of the Church, and principall members of the same. They them selues saye: that they onely are the Church, and that the sonnes of promise shall haue nothinge to doe there, but by there licence. But what saith the scripture? The scripture will not flatter them, the scripture wyll not dissemble with them.

Cast out the bondwoman & her sonne, for the sonne of the bondwoman shall not inherit with the sonne of the free woman. These were in deede the wordes of Sara vnto Abraham, but they were confirmed by the Oracle of god, which willed Abraham to follow the worde of Sara in al that she had sayde. Therefore this is the sentence of GOD, though Ismael keepe a sturre in the house a longe time, and beare hymselfe bolde on his birthright as though he wolde bee the onely heyre, persecuting the right heyre Isaac with tauntes & scorninge, yet at the length he is thrust out of doores with that proud dame Agar his mother,



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mother, that dispised her mistress Sara, and  
utterly reiected from the inheritance.

There were a great number of seruantes  
which tarped in the house when Ismael the  
first begotten was thrust out. What was  
the cause that they tarped? Because they re-  
uerenced the grace of God in Isaac, which  
Ismael contemned. The same ende re-  
maineth the popish Agar and all the Isma-  
elites her childezen, though they boast them-  
selues to be the onely Church, so that they  
woulde seeme to thrust Isaac and his seede  
out of the doores, yet the scripture hath de-  
termined their ende longe agoe, and of all  
other hypocrites whiche now are mixed  
they shall be seuered, which occuppe great  
rowmes in the Church, they shal be cast out  
of the doores, they shall haue none inheri-  
tance with the sonnes of God.

Let vs therefore thankfullie embrace the  
Couenaunt of **G D S** mercy the doc-  
trine of the Gospell, and free remission of  
sinnes, by which we are sure to be set at ly-  
bertie from sinne, made the sonnes of  
**G D D** and heires of eternall felicitye,  
which **G D D** of his mercye graunt vnto  
vs all for Chyste his sake, to whom with

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the Father and the holy ghost, bee  
all honour and glory for e-  
uer and euer. Amen.

*FINIS.*

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